

THE

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SHEKEL

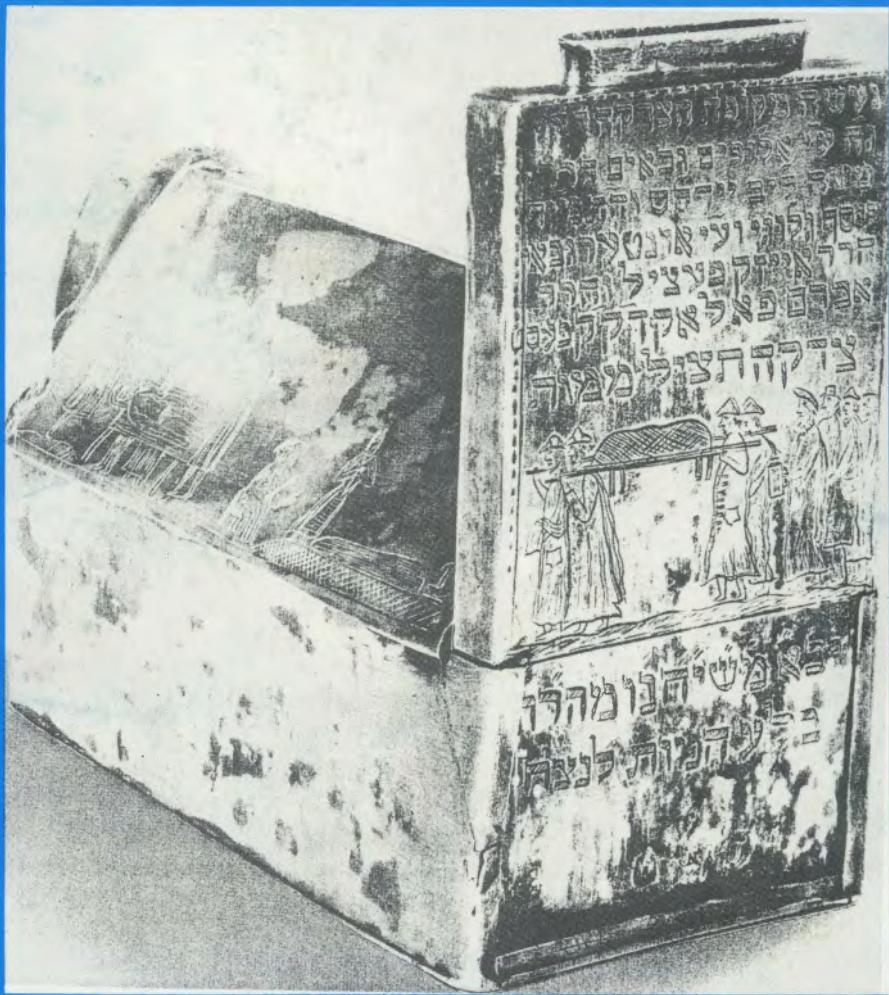
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OUR ORGANIZATION



AMERICAN ISRAEL NUMISMATIC ASSOCIATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

Club membership \$15- Send all remittances, correspondence undelivered magazines, change of address and zip code with old address label to:

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The President's Message by Moe Weinschel

We attended the FUN Numismatic Convention in Orlando, Florida and met with many members and friends of AINA. The dealers were pleased with the general atmosphere and the upswing in interest is a good sign. Our Treasurer, Florence Schuman and Ed Schuman, our Editor were in attendance at our Club Table and they greeted and renewed acquaintances, We particularly enjoyed the Young Numismatists activities.

AINA has a special fund and an accumulation of numismatic goodies, put aside for these Young Numismatists. Most of the fund and goodies came from members' donations and we have added to the account with the proceeds from sales of numismatic material. This is a broad hint to those who have accumulations that are gathering dust from lack of interest from members and/or their children. We can put them to good use while supporting Larry Gentile in his great job with the Young Numismatists.

We are sorry to announce that we have had to cancel our planned "Jubilee Tour" to Israel, because of lack of participation. We had to make our commitments to the hotels and the airline, and we could not generate the minimums required. We do not plan to give up on future tours and hopefully the numbers will be more favorable next year.

Florence Schuman, our hard working Treasurer and membership monitor has requested those who have not sent in your renewals to do so as soon as possible. Reminder notices are expensive and we are trying very hard to maintain our "bargain" membership dues. If this applies to you, won't you please take care of this delinquency NOW.

The Post Office charges us dearly for each returned Shekel. The cost of sending it out again is also high without the benefit of Bulk Nonprofit mail. So, PLEASE give us a break and notify us about any address changes.

Please place your new issue orders with AINA. You pay the same price and AINA and the Clubs benefit with extra income. You can use the IGCMC form, put AINA or your Club name after yours, and send to Box 836, Oakland Gardens, NY 11364. Phone credit card orders can also be accepted at 718-224-9393.

Shalom *Moe*

A.I.N.A. ELECTION RESULTS

Since there were not any responses to the call for nominating petitions for election of three board members whose terms of office expired in 1997, their terms have automatically been renewed.



Uzi Narkiss 1925-1997

by Edward Schuman

Uzi Narkiss, past Chairman of the Board of Directors of the Israel Govt. Coins & Medals Corp. succumbed to cancer in December. Under his stewardship, the corporation, with Shalom Peri as Managing Director, created many new innovative products to enhanced the corporation's stature. He attended major coin conventions in our country, in conjunction with his position and was well known and well liked.

But his association with the IGCNC was only one part of his life. As a deputy battalion commander in the Palmah brigade, commanded by Yitzhak Rabin, Narkiss was ordered, in May 1948, to break through to the besieged Jewish quarter in the old city of Jerusalem. His men were able to blast a hole in the Zion Gate and link up with the besieged defenders inside but Narkiss was unable to adequately secure his position. While some supplies were brought in and the wounded evacuated, the reinforcements necessary to relieve his men did not arrive and Narkiss was compelled to withdraw. For nineteen years the Jewish quarter under Jordanian control could only be viewed from afar.

On the eve of the Six Day War, Narkiss, as leader of the Central Command was suddenly faced with the extraordinary possibility of undoing the past. A paratroops brigade no longer needed on the Egyptian front was dispatched to Jerusalem to relieve the threatened Israeli enclave on Mt. Scopus. Conferring with Col. Motta Gur, the paratroops commander, on his planned breakthrough to Mt. Scopus via Ammunition Hill, Narkiss told him to also dispatch forces to the Rockefeller Museum, two kilometers to the south, so as to be in position to penetrate the Old walls. Two days later, Narkiss captured the walled city of Jerusalem. Despite looking at the rubble of the Jewish quarter and the desecration of the synagogues, Uzi Narkiss cautioned his troops against destroying or looting any of the Moslem holy places.

After retirement from the military in 1968, Uzi Narkiss worked for the Jewish Agency and the World Zionist Organization, and was a frequent visitor to the United States. He was a dedicated public servant, serving his country well in time of war and in time of peace and will be sorely missed. He was the last of the three generals.



NARKISS

DAYAN

RABIN

Chevra Kaddisha Societies by Edward Schuman

Chevra or Havurah Kaddisha is the name of a "Holy Brotherhood" or "Society" of individuals who look after the needs of the dying and the requirements of the dead. The society often consists of eighteen members, as in Hebrew the number 18-*CHAI* equals life.

In Judaism, burial of the dead is judged a sacred commandment (*mitzvah*), one that takes precedence even over the study of *Torah*. It is regarded as particularly meritorious to bury someone who leaves no family, a duty which supersedes other commandments, because the burial of the dead was considered to be an obligation falling on the deceased person's surviving relatives.

Burial societies are first mentioned in amoraic times (Ket. 8b, etc) and have been an element of Jewish communal life ever since. There are registers from 13th and 14th century burial societies in Western Europe in existence. It was considered an esteemed honor to belong to such a society, and their members were often among the wealthiest and most learned men of the community. Often the honor was passed on from father to son. Sir Moses Montefiore, the foremost Jewish philanthropist of his day, religiously fulfilled his obligations as a member of the *Sephardic Chevra Kaddisha* in England.

Members of the *Chevra Kaddisha* also received special communal privileges. The services provided began with special prayers recited at the bedside of the critically ill, thereafter, they included ritual washing of the body (*Tohorah*), appropriate burial, and visits of solace to the home of the mourners.

The societies usually had a constitution based on the one drawn up in late 1500's in Prague by JUDAH LOW BEN BEZALEL. Women were also active in the Society and attended to the last rites of other women.

After a burial, the participating members would go to the ritual bath (*mikvah*) and then partake of a meal together. Once a year (on 7 Adar or 15/20 Kislev), the members observed a fast day and recited penitential prayers in atonement for any ritual disrespect of which they might have been guilty toward any of the deceased. After the fast day, all members would hold a feast. A number of these rituals are still observed today in very Orthodox communities.

In Lithuania, during the 1700's, the community set maximum fees for the services of these societies in order to prevent extortionism. Generally, the cemetery belonged to and was controlled by the burial society. In larger communities, a society called *Hevrah Hesed Shel Emet* ("Society of Loving Kindness"), devoted itself to burying dead persons who had left no kin, as well as seeing to the needs of the destitute.

In Western Sephardic communities *Chevra Kaddisha* members are called *LAVADORES*, those who wash the body.

The burial societies were a major organization and the fees that it collected also funded general communal activity. In America, many groups of Jews originating from the same city or town in Eastern Europe (*landsmanshaften*) had burial societies. Older Jewish cemeteries are full of areas often entered through a gateway inscribed with the name of the society, and its officers.. Most of these societies are gone today, the graves often neglected if not tended to by others.

A curious token was issued in Palestine during the time of the Ottoman Empire, called a *Chevra Kaddisha* coin. It was made of thin brass metal, minted by hammering planchets with handmade wooden dies. The reverse side being a mirror image of the obverse. Within a pearlized border are the Hebrew letters reading counter clockwise *Sade-Dalet-Koph-Hey* forming the word *Zdakah* or Charity. There was a shortage of small change creating a problem for both merchants and beggars. Yeshivas struck these "coins", redeemable by themselves and sold them to merchants. These were also used by the *Chevra Kaddisha* and given to beggars at Jewish funerals for participating as professional mourners. They are called in most cases *Chevra Kaddisha* tokens though they were used by merchants and beggars alike.

In the book "Jewish Medals, From the Renaissance to the Fall of Napoleon (1503-1815)," the author Daniel M. Friedenberg provides additional numismatic connections for this article. Jewish graveyards were located outside the city limits in Amsterdam. Since Jewish travel at that time was severely restricted, tokens served as the exit permit for the men who conducted the Jewish funeral processions. In the Amsterdam Jewish Historical Museum there are two Askenazic community tokens dated 1671 and 1714 made of engraved silver with a simple Jewish star and carry inscriptions in Hebrew on both sides reading "Let Pass at Muyderbergh" and "Let Pass at Zeeburg". A later date token, pierced in the center as to be stacked on spindles when not in use is in the National Museum in Israel.



The ALEPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. I have a Hanukka coin dated 1960, which has the word Degania in both Hebrew and Arabic. What was the purpose of this coin?

W.M. Miami, FL

A. This was the second one Lira commemorative coin. It was issued by the Bank of Israel to commemorate the Hanukka festival. The first Hanukka coin featured the seven branched menorah, which is the emblem of the State of Israel. This second Hanukka coin featured a location and an anniversary, namely the fiftieth anniversary of the collective settlement of Degania; the forerunner and pioneer of the kibbutz movement.

There is not absolutely no reference to Hanukka on the coin, not a chanukkiya or even a single candle or lit torch. This coin should have been dated 5720-1959. Because the issue was late, two coins were created, both dated 1960. Twenty uncirculated coins were struck for each of the proof issues, which may be identified by the "mem" on the reverse side, at 4:0'clock, between the trees.



Q. What type of aircraft is on the reverse side of the Israel 24th Anniversary commemorative coin of 1972 which has a triple wing design?

H.Y., New Haven, CT

A. If you hold the coin with the nose of the aircraft, which is at a 9 o'clock position, to a downward position at 6 o'clock, you will note that the aircraft's wings and body suggest a seven branched menorah.

Jewish History in Rotterdam by Melkman-Ancel-Boas

Rotterdam is a city in W. Netherlands. After first trying to attract Marranos from Antwerp in 1604, the city of Rotterdam issued a charter in 1610 which promised various privileges, including complete religious freedom. However, this charter was abolished by the municipality two years later and a large number of those "Portuguese" who had settled meanwhile left for Amsterdam.

Nevertheless, a small group remained, opening a synagogue and buying a plot of land to serve as a cemetery.

An important reinforcement to the community came in 1647, when the wealthy De Pinto family arrived in Rotterdam and returned to Judaism. That same year the municipality accorded the Jews the same rights as those obtained in Amsterdam. In Abraham de Pinto's house a synagogue and a yeshiva the "Jesiba de los Pintos" were opened; head of the yeshivah was Josiah Pardo, who also served as chief rabbi of the community (1648-69). In 1669 the yeshivah was transferred to Amsterdam.

From then on it was the De la Penia family, mostly merchants and shipowners, who played the major role in the community, which continued to exist until 1736.

In 1696, the illustrated silver engraved medal was given by Josef de la Penia, shipowner, to Franz Wuitshut, Captain of the frigate "The Golden Rock", for his glorious exploit in combat with two French men-of war off Dunkirk. The medal is illustrated in Dr. Arthur Polak's "Jewish Medals in the Netherlands".



An Ashkenazi community was founded in 1660, at first fostered by the Portuguese community. The Ashkenazim were in a difficult economic position; as they were not admitted to the guilds, they were

Gemeente
Rotterdam



Derde 3½ p.c. Leening 1937 groot f 15.190.000,-

in Obligatiën van f 1000,— en f 500,—,
aflosbaar à pari.

Aangegaan krachtens Raadsbesluit van 10 Juni 1937, goedgekeurd bij
besluit van Gedeputeerde Staten van Zuid-Holland van 14 Juni 1937,
No. 120, op de voorwaarden aan de achterzijde dezer vermeld.

Obligatie
GROOT
DUIZEND GULDEN
AAN TOONDER

De verschoten coupons en de aflosbaar gestelde obligatiëns zijn betaalbaar te Rotterdam, Amsterdam en 's-Gravenhage ten kantore van de Rotterdamsche Bankvereniging N.V., de Amsterdamsche Bank N.V., de Nederlandse Handel-Maatschappij, N.V., De Twentsche Bank N.V. en de Incassobank N.V., te Rotterdam en 's-Gravenhage ten kantore van de Heeren R. Mees & Zonen, te Amsterdam ten kantore van de Heeren Lippmann, Rosenthal & Co. en de Heeren Pierson & Co., of bij soodanige andere kantoren als Burgemeester en Wethouders mochten aanwijzen.

ROTTERDAM, 15 Juli 1937.

Burgemeester en Wethouders van Rotterdam,
De Secretaria, De Burgemeester,

Alberda

H. M. J. H. M. J.

De afdeling Comptabiliteit,

W. C. C. M.

Bi deze Obligatie zijn gevoegd 30 Coupons No. 1-30, almede een Bewijs ter bekoming van
nieuwe Coupons.

Nº 74553

Nº 74553

mostly petty traders or dealers in old clothes, or they engaged in one of the few permitted crafts. In addition, they were allowed to sell their merchandise in the market until 1 p.m. only.

Nevertheless, their number grew steadily. In 1725 a beautiful synagogue was built, which was destroyed during the German bombing of the city in 1940.

Emancipation in 1796 brought important changes, particularly because it put an end to the absolute power of the parnasim in the community. In the 19th century the community flourished, owing to the growth of Rotterdam's port. The number of Jews increased from 2,104 in 1809 to more than 13,000 in 1940.

In addition to several synagogues in different quarters of the city, a second great synagogue, was built in 1891. The economic position of the Jews improved, particularly toward the end of the 19th century, to such an extent that the number of welfare cases decreased from 1,700 in 1873 to 1,600 in 1901 despite the growth of the community. The Jewish community extended important help and assistance to refugees from Germany after 1933.

In 1940 there were some 13,000 Jews in Rotterdam, 60% of them were engaged in commerce and 20% in industry. With the invasion of Holland, the German bombers destroyed the center including two synagogues and the bet midrash, which contained valuable manuscripts. On Sept. 1, 1941, all Jewish children were expelled from the public schools, and three Jewish elementary schools, a high school, and a school of higher learning were established. Large-scale deportations to the Westerbork concentration camp and from there to Poland began in late July 1942. Dutch Jewry was decimated by the Nazis.

After the war some 800 Jews returned to Rotterdam from concentration camps and hideouts. In 1969 about 1,300 of the 800,000 inhabitants of Rotterdam were Jews. Of these some 800 were members of the Jewish congregation. Most prewar Jewish institutions, such as the home for the aged, the orphanage, and the hospital, were not reopened; but the Central Jewish Home for the Aged, which until 1942 existed in Gouda, to the northeast of Rotterdam, was reopened in 1950. After services had been held on temporary premises for nine years, a new modern synagogue, with adjoining classrooms, secretariat, and a modern communal center and subsidized by the Government Reconstruction Fund for Wartime Damage, was inaugurated in 1954.

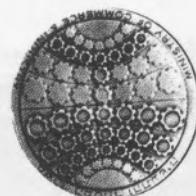
The small square in front of it was officially named A. B. N. Davids Square in 1967 after the late chief rabbi, who perished in a concentration camp.

The illustrated Rotterdam city bond of 1000Fr was issued in 1937. It paid the prevailing interest rate of 3½ %. The motifs printed on the bottom of the bond are of the bridges over the seaport, which is the largest port in the world.



Blessings and Handshake

By Robert Bates



Diamond dealers come in all nationalities. But from Bombay to Bangkok, when they seal a deal, they typically do it with a handshake and two Hebrew words: **mazal u'bracha** - "luck and blessing."

The widespread use of an oral agreement in the diamond business is making the restitution of inventory stolen during the Holocaust even more difficult than in the cases of hidden Swiss bank accounts and looted canvases. Many diamond-dealing Jews in Antwerp, noting the renewed interest in materials looted by the Nazis, are now turning their eyes to the millions of dollars in gems taken from them during the occupation. At least \$25 million in diamonds were taken from Jewish dealers during the Nazi occupation of Belgium, according to postwar intelligence documents.

While banks are required to keep records, and paintings have detailed provenance's, diamond deals -even when they involve millions of dollars - are done with a handshake. This custom can be traced back to the Talmudic concept of **tkias kaf**. This principle says business deals do not need to be written down, unlike a marriage, where you need written documents. Even after the initial handshake, diamonds are often a cash business without formal records. It is something that is so steeped in the tradition of the diamond industry, it is almost like an oath. But there are certain circumstances where oral oaths do not have any meaning - Nazi-occupied Europe was one of them.

Many of the diamonds were seized in 1940, when the Nazis took control of 1,200 diamond "factories" in Antwerp. These stolen diamonds were quickly sold, most going to Switzerland and Spain, and the profits from the sales were used to fund the war.

After the war, some Jewish survivors actually got their gems back, as the Belgian government set up a commission to redistribute the looted merchandise. Still, millions of dollars remain lost. Portable, easily concealed and valuable, diamonds saved many lives during the war. Dealers who fled Nazi-occupied territory sewed diamonds into their hats, overcoats, and undergarments, allowing them to bribe guards and customs officials.

But some dealers were not able to escape with their inventory; when Hitler's armies crossed into Holland and Belgium, German soldiers seized millions of dollars worth of inventory from Jewish dealers. Antwerp and Amsterdam diamondaires still recall how the Nazis ostensibly made "nice offers," such as: "Hand over all of your diamonds and give us a list of your friends and relatives, for whom we will guarantee safety in return for the surrender of their goods." Many desperate diamond dealers complied - only to discover later that the lists they had prepared were subsequently used to round up the

Jews for deportation. Many Jews even brought diamonds with them to concentration camps as originally nobody knew they would be taken away. After liberation, some surviving diamond dealers received empty envelopes that apparently had been used when the gems were collected. Some of these envelopes even have a stamp of the Third Reich, the name of the raiding unit, the name of the dealer and the number of carats taken. This attention to detail can be seen in many instances of Nazi looting; inventories were made of each home, as well as each diamond factory raided.

The diamond industry has historically been shaped by outside forces. It was during the Inquisition in the 15th century that forced diamond-dealing Jews to relocate their center of trade from Portugal to the more tolerant Low Countries of Belgium and Holland. The dealers and manufacturers who escaped the German grasp again took the industry with them, forming a "diamond Diaspora" in Cuba, Brazil and what was then British-occupied Palestine.

After World War II, the industry was permanently scattered. Most dealers left Cuba and Brazil, and some returned to Antwerp, where the government made a concerted effort to lure them back. But the main beneficiaries of the Diaspora were Israel and the United States. Most of the cutters who emigrated to Israel stayed there. Officials of the fledgling state saw diamond manufacturing as one of its few industries with promise, and went out of their way to nurture it. Today, thanks in part to lower labor costs, Israel is one of the world's leading diamond manufacturers.

Just as the Inquisition created the business in the Low Countries, some say that 47th Street was "created" by the Holocaust. So many diamond dealing Jews descended on New York in the 40s and 50s that the industry outgrew its traditional home on the Lower East Side and moved uptown to 47th Street, closer to big name jewelers like Tiffany and Harry Winston.

The Diamond official Award Medal was issued in 1974 in bronze, and silver, and gold in 1975. In the center, upon a diamond shaped geometric figure, the Diamond Exchange building in Ramat Gan (some of the medals have a tiny diamond inset). Around the rim on the bronze and silver medals is an inscription in Hebrew and English: "Diamonds - Israel's sparkling export, 5734-1974". The gold medal reads: "Israel Diamonds - 5735-1975" in Hebrew and English.

The seven branched candelabra on the reverse is entwined with the wheel of industry around the world, an expression of Israel's imports and exports. Around the rim on the silver and gold medals is an inscription in Hebrew and English "Ministry of Commerce & Industry". On some of the gold medals, the inner frame around the inscription is missing.

The bronze are numbered to 10924 - 985 have been melted. The Silver - 9893 have been numbered - 469 have been melted. The Gold medals, 3039 have been numbered - 410 have been melted.

The Expulsion From Spain As Seen By A Jew From Italy

by A. Marx
Jewish Quarterly Review 1908

In 1492, when King Ferdinand and Queen Isabella issued the edict expelling Jews from Spain, the Jews faced a difficult time. They had to completely abandon a country in which they had lived for centuries. Although they could convert to Christianity and remain, the majority fled. This account, probably written by an Italian Jew in April or May of 1495 enumerates the problems the Spanish Jews had, not only in fleeing Spain, but in traveling to, and relocating in other Jewish communities.

"And in the year 5252 (1492) the Lord visited the remnant of his people a second time, and exiled them in the days of King Ferdinand. After the king had captured the city of Granada from the Ishmaelites, and it had surrendered to him on the 8th of January of the year just mentioned, he ordered the expulsion of all the Jews in all parts of his kingdom, in the Kingdoms of Castile, Catalonia, Aragon, Galicia, Majorca, Minorca, the Basque provinces, the islands of Sardinia and Sicily, and the Kingdom of Valencia. Even before that the queen had expelled them from the Kingdom of Andalusia.

The king gave them three months' time to leave in. It was announced in public, in every city, on the first of May, which happened to be the 19th day of the Omer, and the term ended on the day before the 9th of Ab. The number of the exiled was not counted, but, after many inquiries, I found that the most generally accepted estimate is 50,000 families, or, as others say, 53,000.

They had houses, fields, vineyards, and cattle, and most of them were artisans....In the course of the three months' respite granted them, they endeavored to effect an arrangement permitting them to stay on in the country, and they felt confident of success. Their representatives were Rabbi Don Abraham, leader of the Spanish congregations, who was attended by a retinue on thirty mules, and R. Meir, the secretary to the king, and Don Isaac Abarbanel, who had fled to Castile from the King of Portugal, and then occupied an equally prominent position at the Spanish royal court, the very one who was expelled, went to Naples and became highly esteemed by the King of Naples.

The great Rabbi, R. Isaac of Leon, used to call this Rabbi Don Abraham *Sone Or* (Hater of Light), because he was a heretic, and the end proved that he was right, as he was converted to Christianity at the age of eighty, he and all his family, and R. Meir with him.

This Don Abraham had arranged the nuptials between the king and the queen. The queen was the heiress to the throne, and the king one

of the Spanish nobility. On account of this, Don Abraham was appointed leader of the Jews, but not with their consent. The agreement permitting them to remain in the country on the payment of a large sum of money was almost completed when it was frustrated by the interference of an official, who referred to the story of the Cross. Then the queen gave an answer to the representatives of the Jews, similar to the saying of King Solomon. "The king's heart is in the hand of the Lord, as the rivers of water. He turneth it withersoever he will." She said furthermore: "Do you believe that this comes upon you from us? The Lord hath put this thing into the heart of the king."

Then they saw that there was evil determined against them by the king, and they gave up the hope of remaining. But the time had become short, and they had to hasten their exodus from Spain. They sold their houses, their landed estates, and their cattle for very small prices to save themselves. The king did not allow them to carry silver and gold out of his country, so that they were compelled to exchange their silver and gold for merchandise of cloths and skins and other things.

One hundred and twenty thousand of them went to Portugal, according to a compact which a prominent man, Don Vidal bar Benveniste del Cavalleria, had made with the King of Portugal, and they paid one ducat for every soul, and the fourth part of all the merchandise they had carried thither; and he allowed them to stay in his country six months.

This king acted much worse toward them than the King of Spain, and after the six months had elapsed, he made slaves of all those that remained in his country, and banished seven hundred children to a remote island to settle it, and all of them died. Some say that there were double as many. Upon them the Scriptural word was fulfilled: "Thy sons and thy daughters shall be given unto another people," &c. He also ordered the congregation of Lisbon, his capital, not to raise their voice in their prayers, that the Lord might not hear their complaining about the violence that was done unto them.

Many of the exiled Spaniards went to Mohammedan countries, to Fez, Tlemcen and the Berber provinces, under the king of Tunis. Most of the Moslems did not allow them into their cities, and many of them died in the fields from hunger, thirst, and lack of everything. The lions and bears, which are numerous in this country, killed some of them while they lay starving outside of the cities.

A Jew in the Kingdom of Tlemcen, named Abraham, the viceroy who ruled the kingdom, made part of them come to this kingdom, and he spent a large amount of money to help them. The Jews of Northern Africa were very charitable toward them. But a part of those who went to Northern Africa, as they found no rest and no place that would receive them, returned to Spain, and became converts, and through them the prophecy of Jeremiah was fulfilled:

"He hath spread a net for my feet, he hath turned me back." For, originally, they had all fled for the sake of the unity of God; only a very few had become converts throughout all the boundaries of Spain; they did not spare their fortunes, yea, parents escaped without having regard to their children.

When the edict of expulsion became known in the other countries, vessels came from Genoa to carry away the Jews. The crews of these vessels, too, acted maliciously and meanly toward the Jews, robbed them, and delivered some of them to the famous pirate of that time, who was called the Corsair of Genoa. To those who escaped and arrived at Genoa, the people of the city showed themselves merciless, and oppressed and robbed them, and the cruelty of their wicked hearts went so far that they took the infants from the mothers' breasts.

Many ships with Jews, especially from Sicily, went to the city of Naples on the coast. The king of this country was friendly to the Jews and received them all, and was merciful towards them, and he helped them with money. The Jews that were at Naples supplied them with food as much as they could, and sent around to the other parts of Italy to collect money to sustain them. The Marranos in this city lent them money on pledges without interest and even the Dominican Brotherhood acted mercifully toward them.

But all this was not enough to keep them alive. Some of them died by famine, others sold their children to Christians to sustain their life. Finally, a plague broke out among them, spread to Naples, and very many of them died, so that the living wearied of burying the dead.

Part of the exiled Spaniards went over sea to Turkey. Some of them were thrown into the sea and drowned, but those who arrived there the King of Turkey received kindly, as they were artisans. He lent them money to settle many of them on an island, and gave them fields and estates.

A few of the exiles were dispersed in the countries of Italy, in the city of Ferrara, in the counties of Romagna, le Marche, and Patrimonium, and in Rome. Before the expulsion, the King of Spain had stretched forth his hand against the Marranos, and investigated their secrets, because they observed part of the laws secretly, and he had ordered the Jews in every city to proclaim in the synagogues that whoever knew of any Marrano who gave oil to the lighting of the synagogue, or money for any holy purpose, must reveal his name on penalty of excommunication.

Thus the preachers made proclamation in the synagogues in the presence of the royal officials, and they adjured the people with the formula: "If he did not utter it," and with the order of the king to inform against them; and they decreed the ban against everybody who would not give information.

Oh, how that sword of excommunication wrought havoc among the Spanish Jews, who wherever they turned found hardship and

misfortune. By means of this accusation, the Spanish king had many thousands of the Marranos burned, and confiscated their fortunes without number, using the money for the war against Granada. It seems that this was from the Lord to destroy these Marranos, who halted between two opinions, as if they had made a new law for themselves.

Their end shows that they did not sanctify the name of the Lord in the hour of their death. When he asked them in which religion they wanted to die, they chose Christianity in order to die an easier death, and they died with a cross in their hands. Only a few of them died as Jews, and of these few most were women.".



The 500th Anniversary of the Expulsion from Spain state medal was issued by the Israel Government Coins and Medals Corporation in 1992 - 5752.

The obverse shows a map illustrating the expulsion with arrows showing the routes taken by the refugees and a sailing ship typical of the period. Below the map are the words "I SHALL NOT DIE BUT LIVE" in Hebrew and English. Around the circumference, the words "500 AÑOS DE LA EXPULSION" in Hebrew and Spanish: below the dates "1492-1992 - 5252-5752"

The reverse pictures the wall from the 14th century Abulafia Synagogue of Toledo with inscribed Psalms. On the right, a Jew in traditional costume of the Moslem period, the seal of Todros Halevi and in the background the Kabbalistic spheres. Below, the verse "MY HEART LONGED FOR THE COURTYARDS OF THE LORD" in Hebrew.

The medals were issued in bronze/tombac, silver and gold.

One Hundred Years After the Dreyfus Affair

by Douglas Davis

French leaders are finally ready to pay homage to Captain Alfred Dreyfus. Exactly 100 years after Emile Zola penned his famous "J'accuse" in defense of Dreyfus, French officials have gathered to commemorate the writer and the wrongly convicted Jewish officer. The ceremony recalls one of the most shameful episodes in French history. It was attended by French President Jacques Chirac, Prime Minister Lionel Jospin, Justice Minister Elisabeth Guigou and Defense Minister Alain Richard.

It was not until the mid-1970s that the Dreyfus Affair could even be mentioned on French state radio and television. And it was not until 1995 - 101 years after Dreyfus was convicted - that Gen. Jean-Louis Mourrut, head of the army's historical service, publicly admitted that the army had made a mistake. The presence of the French president and his most senior ministers at the tribute to Dreyfus and Zola suggests that France is finally coming to terms with another unsightly stain on its history.

Capt. Alfred Dreyfus was the only Jewish officer on the French General Staff when he was accused and arrested in 1894 after a French spy in the German Embassy found a document purportedly in Dreyfus' handwriting that provided sensitive information to the Germans. The Army, fearful of public censure, suppressed evidence in his favor and after a military show trial, Dreyfus was convicted of espionage. He was publicly stripped of his military medals, his officer's sword was broken and he was sentenced to life imprisonment on Devil's Island, a French penal colony off the coast of French Guiana, in South America.

The trial convulsed France in a violent anti-Semitic spasm. Jewish shops and synagogues were destroyed in 50 French towns. The fury then spread to the French colony of Algeria, where Jewish cemeteries were desecrated and entire Jewish neighborhoods were ransacked.

Among the hundreds of journalists from around the world who converged on France to witness the Dreyfus trial was Theodor Herzl, an assimilated Austrian Jew who covered the event for his Viennese newspaper. The trial created in Herzl a terrible foreboding about the fate of European Jewry and convinced him to devote himself to the establishment of a Jewish state.

The Dreyfus Affair also had a powerful effect on Emile Zola, France's leading author, who wrote a 39 page open letter condemning anti-Semitism and denouncing France's military and judicial establishment. Newspaper editor Georges Clemenceau, who later served as prime minister, published the letter as an article on Jan. 13, 1898, with the word "J'accuse" - French for "I accuse" splashed across the front page.

In the article, Zola acknowledged the personal risks he was taking in blatantly defaming some of the most powerful men in France. "I dare them to take me to court, and let the inquiry take place in full daylight. I'm waiting," he wrote.

He did not have to wait long. The following month, Zola was summoned to court and sentenced to one year in jail and fined. Instead of a cell, he chose exile in England, where he railed against the weather and the cuisine.

To all but the most committed anti-Semites, it was clear that Dreyfus was a scapegoat and that the real spy was a different officer, Maj. Ferdinand Esterhazy.

Esterhazy was eventually tried. But after deliberating for just three minutes, the military judges acquitted him rather than expose the army to ridicule for its past error. Faced with disgrace, Esterhazy shortly followed Zola to Britain and exile.

Yet even irrefutable proof that Esterhazy, not Dreyfus, was the traitor proved insufficient to convince the army to admit its mistake. Dreyfus was retried – and again convicted, but his life sentence was reduced to 10 years.

Finally, on Sept. 18, 1899, after both the French state and the army had become the object of derision, Dreyfus was granted a presidential pardon.

Two weeks later, Emile Zola was granted amnesty and permitted to return to France. When Zola died on Sept. 28, 1902, passions were still running high. A crowd of 50,000 Parisians accompanied the coffin to the Montmartre cemetery, where they were attacked by about 5,000 nationalists and anti-Semites. Two shots were fired at Dreyfus, one wounding him in the arm.

Though still not technically cleared of treason, Dreyfus rejoined the army and served as a defender of Paris during World War I. He was promoted, to the rank of colonel and awarded the Legion of Honor in 1919. He died on June 12, 1935.

The Dreyfus Affair was one of the most serious and highly publicized scandals of all time and was the major factor in the rise of both Zionism and socialism in Europe.

The bronze plaque of Alfred Dreyfus was commissioned by Samuel Friedenberg for the Great Jewish Portraits in Metal series at the Jewish Museum in New York. The medal was sculpted by Ivan Sors.



Louis Bamberger by Morton Mayer Berman

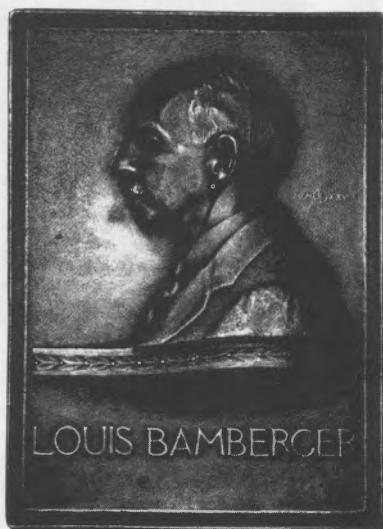
Louis Bamberger was born in Baltimore, Maryland in 1855. As a boy he began work in a dry goods store, but while still a young man he moved to New York to engage in wholesale merchandising. In 1892 he and his brother-in-law, Felix Fuld, founded L. Bamberger and Co., a small department store, in Newark, New Jersey.

Adopting advanced methods of merchandising and the latest techniques of publicity, Bamberger's grew into one of the largest and most profitable American establishments. In 1929, R. H. Macy of New York purchased the Bamberger firm but Louis Bamberger continued to serve as president of the Newark store until 1939. He gave his employees a cooperative interest in the firm, established a pension program for them, and marked his own retirement by distributing cash gifts and annuities to workers who had been employed for a minimum of 15 years.

Bamberger's philanthropies covered a wide range of interests. He gave generously to Newark's hospitals and Community Chest, and to the furtherance of the arts and sciences. The long list of Jewish causes and institutions to which he contributed included the Jewish Theological Seminary of America.

He was a charter member of the Newark Museum and provided the funds for the museum's new building which opened in 1926. The illustrated medallic plaque commemorates this event. He also gave to it a vast collection of art, archaeological, scientific, and industrial objects.

Bamberger's greatest benefaction, which he shared with his sister, Mrs. Felix Fuld, was a gift of \$5,000,000 for the establishment of the Institute for Advanced Study at Princeton.. Louis Bamberger died in 1944.



Landmarks on Israeli Banknotes by Shmuel Aviezer

New Sheqel Series (introduced September 1985)



The soaring inflation reigning in the Israeli economy in the first half of the eighties, hovering between 132% at the end of 1980, and 444% end of 1984, have awakened an urgent necessity for radical reshuffle of the means of payment. A superfluity of zeros in commercial transactions hampered efficient use of computers and induced users to improvise technical round-ups to meet requirements. On the highest denomination then in circulation there appeared four zeros and a 50,000 (old) sheqalim banknote was in the making late in 1984. In light of the foregoing, late in 1984, the Minister of Finance, Yitzhak Modai, at the insistence of the Bank of Israel, decided to permit the preparation of a new series of banknotes and coins, carrying the name "New Sheqel", in which one thousand old sheqalim were to be exchanged by a one New Sheqel, after dropping three zeros from the then prevailing denominations. Thus, the lowest face value in banknotes of the new series became the Maimonides one sheqel that replaced the 1,000 (old) sheqalim with the same effigy. The New Sheqalim series was introduced into circulation on September 4, 1985 and is still the current currency in Israel.

Description of the designs, as has been followed in previous series, are as follows:

- a) One New Sheqel (NIS 1) see IS 1000 in the Sheqel Series
- b) Five New Sheqalim (NIS 5) see IS 5000 in the Sheqel Series
- c) Ten New Sheqalim (NIS 10) see IS 10000 in the Sheqel Series
- d) Twenty New-Sheqalim - (dark gray)

Portrait of Moshe Sharett/ Ceremony of the unfurling of the Israeli flag by Sharett at the U.N. building in 1949.
Original building of the Herzlyia high school in Tel-Aviv.





Moshe Sharett had a personality of diversified qualities. He finished among the first graduates in 1910 of the Herzlyia High School in Tel-Aviv (see its depiction in the centre of the expressive drawing of the old Tel-Aviv on the back of the note). He was active in different organizations in the Zionist Movement and served as editor of the workers' mouthpiece "Davar". His prime function, as head of the political department of the Jewish Agency, was to recruit the Jewish Brigade that fought with the British forces during World War II.

When Israel was founded he was the national choice for the post of Foreign Minister. He also assumed the premiership between 1953 and 1956. He wrote seven books of varied interests (the Hebrew titles of which are recorded in microletters in a thin line, legible under a magnifying glass, drawn under his portrait on the face of the banknote). As a tribute to his performance in developing foreign relations with other countries, a symbolic pattern of flags adorn the front of the banknote behind his picture. Also shown, the actual ceremony of hoisting the Israeli flag on the mast outside the U.N. headquarters on the day Israel was admitted as a member of the international body on 11.5.49. In a side rectangle on left-centre, the emblem of the Jewish Brigade can be detected in light yellow shade.

e) Fifty New Sheqalim

Portrait of Shai Agnon

Panorama of United Jerusalem and a
Jewish townlet in Eastern Europe.

Shai (Shmuel Yousef) Agnon was a master story-teller and a marvelous author in the Jewish literature. His many literary honors were crowned by his receiving the Nobel Prize for Literature in 1966. A list of his eighteen books is imprinted in Hebrew microletters in an arch-like row underlining the Jerusalem panorama in the center of the back of the bank note. The main landmarks composing the Jerusalem panarama are,



Sketch drawn by
Eliezer Weishof

from left to right: The windmill in Yemin Moshe quarter; the Church of Dormition on Mount Zion; the YMCA building; Damascus Gate in the Old City; the Holy Sepulcre; David's Tower; the Golden Gate in the eastern part of the wall of the Old City; The Shrine of the Book at the Israel Museum, shaped similar to the cover of the jar in which the Dead Sea Scrolls were found, plus some symbolic unidentified structures. Noticed in the lower part of the banknote is an artist's sketch of an East European townlet about which some of Agnon's stories evolve. A curious observation on the books beside the portrait of Shai Agnon on the front: the small reference notepapers prod unusually in the lower side of the book, as Agnon used to do.



- f) One Hundred Sheqalim – (brown)
- Portrait of President Yitzhak Ben-Zvi
- Faces representing ethnic groups in Israel
- View of Peki'in village.

Yitzhak Ben Zvi was the second president of Israel and held the post in the years 1952–1963. He was one of the founders of the Socialistic Zionism and was active in the workers movement in the twenties and thirties. In 1931 he was elected a member of the National Committee and in 1944 became its chairman until the establishment of Israel in 1948. Ben Zvi has conducted many researches about the

different Jewish tribes, communities and ethnic groups. The faces on the front of the banknote represent some of the groups. Shown on the back is a stylized drawing of the Village of Peki'in, which, according to legend, was never abandoned by Jews through the ages since the days of the Second Temple. Also depicted is a cave, where Shimon Bar Yohai supposedly hid when he fled from the Romans; a carob tree; the ancient synagogue, rebuilt in 1956 incorporating remnants of the old one, especially an ancient stone candelabrum (on the left side of the note). Those who read Hebrew and get to use a magnifying glass, may read the names of nine books, written by Yitzak, Ben Zvi, placed above the ear to the right, in microletters, on the front of the banknote.



g) Two Hundred Sheqalim - (orange)

Portrait of Zalman Shazar, the third President of Israel
Tree on front; girl on the back

This banknote has a motif: Education. Zalman Shazar was the first Minister of Education in Israel who enacted the Compulsory Education Law. Graphically, Shazar's lifework is shown, on the back, by the figure of a girl in her first year of school with many Hebrew letters hovering in the background, and on the front, by a seven branched candelabrum, rendered in the form the molecular chain of DNA, which

symbolizes advanced scientific achievements. Also, this drawing stands for the tree of knowledge and resembles the State emblem. Featured in the background of Shazar's effigy are lines from the poem Nathan Alterman wrote on the day the Compulsory Education Law was passed in the Knesset in 1949.



Mr. Shazar was an active member in the Zionist Movement. He represented the Histadrut (General Federation of Labor) in fundraising missions and socialist conferences. He joined the editorial board of the daily "Davar". After Israel was founded, he served as a member of the three first Knessets. He was elected President in 1963 and chosen for a second term 1968. He died in Jerusalem in 1974,

(end of series)

A Village That Doesn't Need To Apologize

by Suzanne Gordon

This story recalls the wartime activities of a few hundred families around Chambonsur-Lignon, a village in the Haute-Loire region of south-central France. During the war, these villagers engaged in what they called a "conspiracy for good," that saved the lives of almost 5,000 refugees from Nazism, many of them Jewish children.

Not much attention was paid to real resistance fighters like the Chambonnaise, who carried no weapons, planted no bombs, sabotaged no trains and didn't assassinate a single German soldier or Vichy cop. Yet, they were able to save more lives from the Holocaust than any other community in France and provide a dramatic demonstration of what might have been accomplished nationwide if more Gentiles had tried to thwart the Jewish round-up and conceal its targets.

Most of the workers, peasants and shopkeepers in the dozen or more villages around Chambonsur-Lignon were, and are, descendants of the Huguenots. As victims of religious oppression at the hands the Catholic majority, they had a long "tradition of welcome" - opening up their homes to other refugees and the less fortunate - from poor urban children in the late 19th and early 20th centuries to Spanish Civil War refugees.

During World War II, their charismatic pastor, Andre Trocme, and his wife, Magda, learned of the round-up and pending expulsion of all Jews from the country. At the time, the pastor was unaware of the existence of Auschwitz, which was the final stop for most French Jewish deportees. But, unlike Vichy officials and many other Frenchmen, the Chambonnaise knew, in Trocme's words, "that it was bad to hand over a brother who had entrusted himself to us. This we would never permit."

Working with Quaker and other relief agencies that had access to the camps where Jews were first interned within France, the villagers provided refuge to anyone they could get released and hid those already in the region who faced deportation. Trocme and other ministers refused to supply lists of the Jews and foreigners demanded by the Vichy authorities.

Trocme's co-conspirators included several forgers who worked full time, producing false documents for the refugees, the administrators of Chambon's schools, as well as scores of Protestant (and some Catholic) farmers who housed, fed, clothed and concealed Jewish children.

While many of their farms were in remote areas, the overall rescue effort was coordinated in Chambon itself, which had a German army garrison during the later stages of the war and a hospital full of wounded Nazi soldiers.

After the war, the Chambonnaise themselves drew little attention

to their lifesaving exploits. The publicity surrounding a documentary film, books and efforts by Jewish groups to honor the "righteous Gentiles" of the region just seemed to make the local people uncomfortable. Why, many wondered, was everyone creating such a fuss about what happened during the war? The villagers had simply done the right thing and now they wanted to get on with their lives.

Instead of agreeing to the creation of large memorials or a tourist-attraction Resistance museum, Chambon maintained a living tradition instead - welcoming refugees from Hungary in 1956, from Southeast Asia after the Vietnam War and from Bosnia during this decade. Visitors today can easily miss the small plaque erected next to the Protestant "temple," which salutes all those believers of various faiths and nonbelievers who stood in solidarity against the Nazi crimes.

Each summer, an amateurish collection of artifacts from their struggle; forged passports, identity papers, under-ground literature, a short wave radio, faded old photographs and newspaper clippings, is displayed in a new store front or basement location. The town's railroad station, a drop-off point for hundreds who were saved, remains a boarded-up wreck, instead of a permanent remodeled home for the exhibit, because the community still won't permit any flashier showcase to preserve the memory of its wartime role.

The downside of such modesty is that fewer people at home or abroad - will learn that there was another way to respond to the Holocaust. Prosecutions and apologies are helpful - however late they may come - particularly if they trigger reexamination of official history. But the real challenge lies in the future. How can people in France, or in any nation, stop events like Jewish deportations from happening again? How can more of us find the moral courage and conviction to take the stand of the Chambonnaise, who said no, not here in our village, now or ever?

The anti-German sentiment was expressed on this parody of a Bank of France note. A hole on some notes allowed it to be strung and delivered by a balloon or kite.

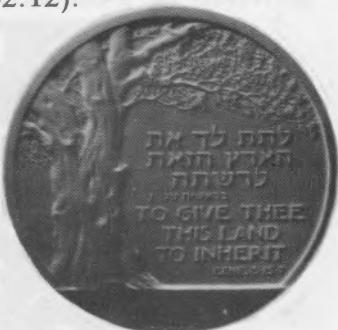


The Olive Tree by Jehuda Feliks

The wild olive grows in the groves of Upper Galilee and Carmel. It is a prickly shrub producing small fruits. There are many varieties of cultivated olives, some being suitable for oil, and some for food as preserved olives. Its foliage is dense and when it becomes old, the fairly tall trunk acquires a unique pattern of twists and protuberances on its bark.

There are trees in Israel estimated to be 1,000 years old that still produce fruit. In old age the tree becomes hollow but the trunk continues to grow thicker, at times achieving a circumference of 20 ft. The olive tree blossoms at the beginning of summer and its fruit ripens about the time of the early rains in October. The fruit, which is rich in oil, is first green, but afterwards becomes black. Olive trees have always been the most extensively distributed and the most conspicuous in the landscape of Israel. The olive is numbered among the seven species with which Erez Israel is blessed (Deut. 8:8). The Rab-Shakeh, who besieged Jerusalem, also made use of a similar description for Erez Israel when promising the inhabitants of Jerusalem that he would exile them to a country of like fertility (II Kings 18:32). The bounty of Israel is frequently described by "corn, wine, and oil" (Deut. 7:13, et.al.); grain, vines, and olives, which formed the basis of Israel's economy. The olive flourishes throughout the country. Its cultivation dates from early times. When the Israelites conquered the land they found extensive olive plantations (Deut. 6:11). Western Galilee, the territory of Asher, was especially rich in olives (33:24), as it is today. They flourish in mountainous areas, even among the rocks, producing oil out of the flinty rock (32:12). "The Mount of Olives" (Zech. 14:4) near Jerusalem is Har ha-Mishnah, "the mount of Oil" of the Mishnah (Par. 3:6).

The olive also develops well in the Shephelah Lowland, where it grows near sycamores, and David appointed a special overseer over these plantations (I Chron. 27:28). The olive was the first to be chosen by the trees when they went "to anoint a king over themselves" in Jotham's parable (Judg. 9:8-9). The tree is full of beauty, especially when laden with fruit: "a leafy olive tree, fair with goodly fruit" (Jer. 11:16). It is an evergreen, and the righteous who take refuge in the protection of God are compared to it (Ps. 52:10). The olive plants of Psalm 128:3 are the shoots



that sprout from its roots and protect the trunk and, if it is cut down they ensure its continued existence. This is the simile referred to in the words "thy children like olive saplings round about thy table."

The wood is very hard and beautifully grained, making it suitable for the manufacture of small articles and ornaments. The hollow trunk of the adult tree, rendering it unsuitable for pieces of furniture. The olive cannot therefore be the *ez shemen* from which the doors of the Temple were made (I Kings 6:31). In spring, the olive trees are covered with thousands of small whitish flowers, most of which fall off before the fruit forms (cf. Job 15:33). After the fruit is formed the tree may be attacked by the olive fly, causing the fruit to rot and fall off (Deut. 28:40). The fruits are arranged upon the thin branches in parallel rows like ears of corn (Zech. 4:12). Two such olive branches at the side of the candelabrum symbolize the State of Israel, because "an olive leaf" symbolizes peace (cf. Gen. 8:11). After ripening, the fruit is harvested in two different ways, by beating the branches with sticks, or by hand picking.

The former way is quicker but many branches fall off and this diminishes successive harvests. This method was used in biblical times, the Bible commanding that the fruit on the fallen branches are to be a gift to the poor (Deut. 24:20). The second method was the more usual in mishnaic times and was termed *masik* ("harvesting olives"), the fingers being drawn down the branches in a milking motion so that the olives fall into hand. By this method the "harvested" olives remained whole, whereas the "beaten" olives were bruised by the beating (Hal. 3:9).

The best species for preserving are called *kelofsin* (Tosef., Ter. 4:3) or *keloska* olives (Av. Zar. 2:7). Though there were olives of different varieties and different sizes, the olive was designated as a standard size for many halakhot, and the expression "land of olive trees", was interpreted as a land whose main standard of measurement is the olive. (Ber. 41b)

Rabbinic literature contains innumerable details about the oil, its types and methods of extraction; the Midrash (Ex. R. 36:1) summing it up as follows: "The olive is left to fully ripen while it is yet on the tree after which it is brought down from the tree and beaten,... it is then brought up to the vat and placed in a grinding mill, where it is ground and then tied up with ropes, (through which the oil is filtered), and then stones are brought [which press upon the olives] and then at last it yields its oil."

Illustrations are IGCMC State Medals with olive tree motifs. In order: Samaria Resettlement, Balfour, Petah-Tikva & Peace.



A Leader of Prussian Jewry by I. George Dobsevage

Daniel Itzig was born in 1722, the son of a horse merchant. He became a leading German banker and the leader of the Jewish communities of Prussia (1764-99).

Itzig married into the wealthy Wulff family and began his career as purveyor of silver to the royal mint. This activity reached its peak during the Seven Years' War (1756-63) when Frederick II gave Itzig and V. H. Ephraim contracts for financing the war through the issuance of successive series of debased coinage.

Itzig was a member of the wealthy banking firm of Itzig, Ephraim & Son, whose financial operations greatly assisted Frederick the Great in his wars. He was also the owner of the large lead factories at Sorge as well as of the oil-mill at Berlin, being one of the few Jews permitted to engage in such enterprises.

In 1756 Itzig was appointed *Munzjude* (mint-master) by Frederick the Great, and again in 1758, together with his partner Ephraim. In 1797 Itzig became *Hofbankier* (court-banker) under Frederick William II.

In 1761 Itzig received the rights of a Christian merchant. After the war, he invested money in manufacturing leather and iron goods, built himself a palace, and established a bank. Itzig was appointed chief representative of Prussian Jewry by Frederick II. When the latter came to the throne, he instituted a commission to examine into the grievances of the Jews and to suggest measures for their relief. Itzig, with his son-in-law David Friedlander, was appointed general delegate to that body. They had the courage to expose to the conference the cruel legislation of Frederick the Great and to refuse the inadequate reforms proposed.

From Frederick William II, whose confidential financier he was, he received, on May 2, 1791, the most coveted *Naturalisationspatent*, bestowing full citizenship on him and his entire family. He was the first Prussian Jew to be so honored.

In 1797 he was appointed court banker and inspector of road construction. In 1798 Frederick William III refused the Berlin Jewish community's 1795 request, in which Itzig was first signator, for improved conditions.



Engraving of Daniel Itzig

The Itzigs were among those granted equal rights with Christians. An order was issued stating that they should not be classified as Jews in official documents.

Itzig was the first to plan the founding of a home and school for poor Jewish children at Berlin (1761), a plan which, through the endeavors of David Friedlander and of Itzig's son Isaac Daniel Itzig, was realized in 1778 in the establishment of the Hinnuk Ne'arim, the first school of its kind in Germany.

As conversions to Christianity increased, Itzig stipulated in his will that any of his descendants, who were converted, would be disinherited.

Of his five sons, Isaac Daniel (1750-1806) was the most talented. With David Friedlaender he founded the Juedische Freischule of Berlin, which he also directed. However, in 1796 he declared himself bankrupt after the French government defaulted on a payment for 10,000 horses.

At the instance of Moses Mendelssohn, Itzig, as the head of the Jewish community, interposed (April, 1782) in behalf of Wessely's *Worte der Wahrheit und des Friedens*, which work had been put under the ban by Polish rabbis, and was about to receive the same treatment from Herschel Levin, chief rabbi of Berlin.

Itzig married Miriam, daughter of Simhah Bonem, by whom he had thirteen children. Of Daniel Itzig's ten daughters, one married David Friedlaender, another Bernhard von Eskeles, and a third daughter, Fanny von Arnstein, presided over the most brilliant salon at the Congress of Vienna.

Daniel Itzig died at Berlin on May 21, 1799. Virtually none of Daniel Itzig's descendants remained Jews.

The illustrated medal was engraved by the noted Jewish sculptor Abraham Abramson in honor of Daniel Itzig's 70th birthday in 1793. The medal was struck in silver.



BERGEN-BELSEN

by Yehuda Bauer/Jozeph Melkman

Bergen-Belsen was the name of a Nazi concentration camp near Hanover, Germany, called *Aufenthaltslager* ("transit camp"). Bergen-Belsen was established in July, 1943, in part as a prisoner-of-war camp, and intended for Jews whom the German government wished to exchange for Germans in allied territory.

The camp was run by the S.S., whose commandants were Adolf Haas, Siegfried Seidle, and Josef Kramer. Its inmates were Jews possessing passports or citizenship papers of Latin American states, entry visas for Palestine (or the official promise of visas), hostages, prisoners who had paid a ransom, collaborators, and others.

Between July, 1943 and the end of 1944 more than 9,000 Jews from Poland, Greece, Holland, North Africa (Benghazi), France, Yugoslavia, and Hungary were transported to Bergen-Belsen. More than 1,300 of these prisoners were sent elsewhere, and most died.

However, even during the war, two prisoner exchanges took place: 301 persons were sent to Switzerland (165 were detained on their way, and only 136 arrived in Switzerland) and 222 to Palestine. There was room in the camp for 10,000 inmates, and conditions, though difficult, were at first better than in other camps. But during 1944 there was a change for the worse. Food rations were reduced to below the minimum nutritional requirement, and the prisoners were forced to do hard labor and were cruelly beaten. In addition, whether from malicious intent or for lack of administrative facilities, the camp authorities failed to provide even essential services. When most of the prisoners had reached the point of physical and spiritual collapse, they were joined by prisoners removed from other camps as a result of the German retreat.

The camp population swelled rapidly from 15,000 in December 1944 to 41,000 in March 1945; during the last few weeks there was an additional massive influx of prisoners from the East. The new prisoners, who arrived after forced marches sometimes lasting weeks, were starved and disease-ridden. Epidemics broke out, but there was no medical attention. The death rate was high: in March 1945 nearly 20,000 people died (including Anne Frank). A total of 37,000 died before the liberation.

Though Bergen-Belsen was taken by the British on April 15, 1945, the first camp to be liberated by the Allies, the suffering of the inmates was not at an end. Another 14,000 of the remaining 60,000 died, while the rest were in need of medical care. The horrors, which deeply shocked the British soldiers, received widespread publicity in the West. The British arrested the S.S. administrators, including the commandant, Josef Kramer, and almost all were put to work clearing and burying the thousands of corpses. Twenty of them died doing this work, probably from infectious diseases. The rest were tried at the

end of 1945. Eleven were condemned to death, 19 to imprisonment, and 14 were acquitted.

Immediately after the liberation, a Jewish camp committee was established headed by Joseph Rosensaft, from Bedzin, Poland. It actively assisted the early rescue work, while the Red Cross transported 6,000 sick women to Sweden. The Jewish Relief Unit representing the Jewish Agency, Anglo-Jewish, and American-Jewish organizations, was also active in the camp.

There was a struggle with the British authorities to gain permission for Bergen-Belsen to be separately organized as an autonomous Jewish camp, whereas other camps were administered by the Allies. This was not achieved until May 1946, when the Polish prisoners left.

Representatives of Jewish communities in the British zone of occupation joined the camp committee, and a central committee for the whole zone was established, also headed by Rosensaft. Schools were opened for the 600 children who had survived thanks to the dedicated efforts of a few women. A newspaper, *Undzer Shtime*, was published from July 12, 1945, and was widely circulated both in Germany and abroad. Later it was replaced by a weekly *Vokhenblat*. Youth movements and Zionist parties opened branches in the camp, and religious life was organized. In 1946 and 1947 the American Jewish Joint Distribution Committee (AJDC) supplemented the rations distributed by the British army through UNRRA.

At two large assemblies, where 40 camps and communities from Germany were represented (September, 1945 and July, 1947), the inmates expressed their identification with the Zionist movement and reelected their committees.

From October 1945 refugees from Poland came to Bergen-Belsen. Many of them passed through to the American zone, the rest joined the thousands of original camp inmates. In the summer of 1947, Bergen-Belsen inmates helped the "illegal" immigrants on the ship Exodus, and resisted strong British anti-Zionist pressure. From April 9, 1946 "legal" transports of children also left for Palestine. Most of the camp inmates went to Palestine between 1947 and 1949. The rest migrated elsewhere, mainly to the United States. The camp was closed in September, 1950, and its last inmates left for the United States on August 15, 1951.

The Bergen - Belsen inmates are represented in Israel by their organization, *Irgun She'erit ha-Pelelah me-ha-Ezor ha-Briti (Bergen-Belsen)* ("Organization of Survivors from the British zone, Bergen-Belsen"). A memorial has been erected on the site of Bergen-Belsen, together with a special memorial to Anne Frank.

The illustrated medal was struck in 1947, in Palestine, to commemorate a meeting of the Grand National survivors of Belsen.



Solel Boneh by Moshe Allon

Solel Boneh was created out of organized groups of Third Aliyah pioneers that originally contracted to do road building and quarrying work. In 1920 the first agreement was signed, between the Public Works Department of the British Mandatory government and the Agricultural Workers' Union, for the construction of a road between Tiberias and Zemah.

At that time, in Palestine, the two existing labor parties operated separate contracting offices. In 1922, these offices were merged into the Histadrut's Public Works and Building Office organization. In 1924 the group was renamed Solel Boneh.

David Hacohen, a son of Mordecai Hacohen, a renown Erez-Israel pioneer, whose family is closely interwoven with the history of the Yishuv, spent part of his lifetime as the leader of Solel Boneh. His autobiography, "Time to Tell", Herzl Press, 1985, contains much information and many anecdotes of his association with Solel Boneh.

Solel Boneh carried out a variety of construction jobs throughout the country. It worked in building British army camps and helped to lay railroad lines and to construct houses and buildings in Tel Aviv and in the Jewish quarters in Jerusalem and Haifa.

Its resources were scanty, however, and it went bankrupt during the economic crisis of 1927, renewing its activities only in 1935. During the Arab riots (1936–1939), Solel Boneh was responsible for a number of large-scale pioneering operations. It was responsible for the building of stockade and watchtower settlements, and also for fortifications in Jewish areas, and police stations in outlying spots. It organized Jewish laborers for work in the ports of Tel Aviv and Haifa and was responsible for the erection of the security fence along the northern frontier (the "Tegart Wall"), employing hundreds of Jewish workers accommodated in a camp that stretched for miles.

During World War II Solel Boneh made an important contribution to the war effort. It constructed army camps in many parts of the country. It also built airfields, bridges, roads and factories. It became involved in projects constructed outside of Palestine, in Egypt, Syria, Iraq, Cyprus, Iran, and Bahrein.

On the establishment of the State of Israel in 1948, Solel Boneh played a large part in the building of thousands of homes, as well as hospitals, schools, factories, roads, and airfields. In 1958, on the initiative of Pinhas Lavon, Solel Boneh was reorganized into three companies: Building and Public Works, Overseas and Harbors Works, and Industry, with subsidiary companies for acquiring or manufacturing building materials. Even *va-Sidù* was created for "Stone and Lime", *Herouth*, for sanitary installations, and *Hemar* for tiles and cement products. Among Solel Boneh's outstanding projects were the construction of the Hadassah-Hebrew University Medical Center at Ein Kerem, Jerusalem; and the 268-foot chimney of the Haifa power

station. The Atomic Research Reactor at Nahal Sorek, built by Solel Boneh, is the motif on Israel's 23rd Anniversary coin, "Science in the Service of Industry."

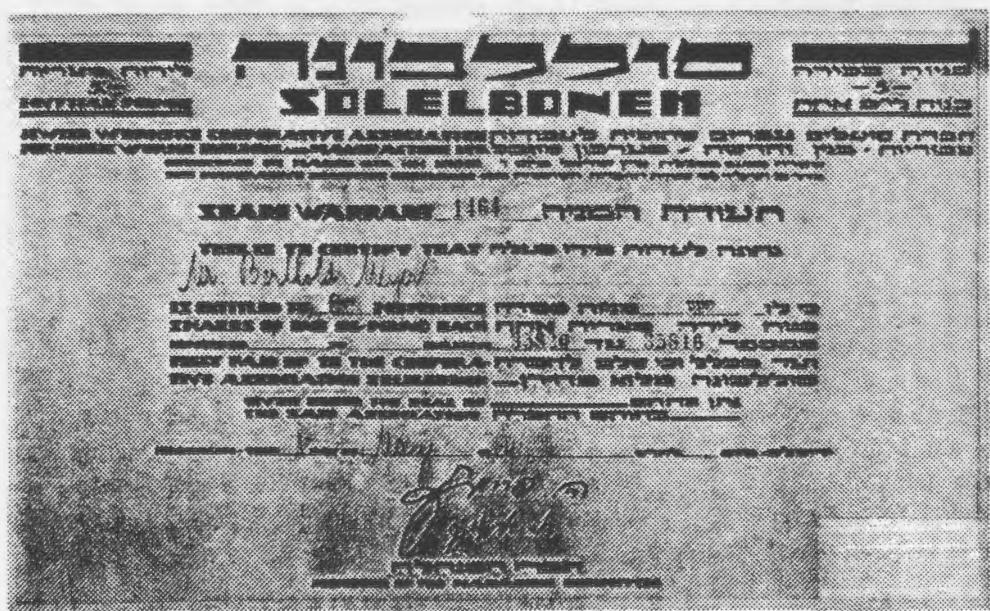
The Overseas and Harbors Works Company has carried out extensive projects in Asia, Africa, and non-Arab countries of the Middle East. At the end of 1970, Solel Boneh employed about 25,000 workers and had a turnover of some IL800,000,000 (\$230,000,000). Today Solel Boneh is a outstanding international civil engineering contractor.

The numismatic illustration is a share certificate of Solel Boneh Ltd.- Jewish Workers Cooperative Association for Public Works Building and Manufacture Ltd., issued in Jerusalem, Palestine on May 1, 1924.

The text is in Hebrew and English and reads:

Share Warrant #1464

This is to certify that Mr. Berthold Meyer
is entitled to 5 preference shares of one Egyptian Pound each
numbered 35816-35820



Editor's Note: Your editor fondly remembers David Hacohen, who met with many of the A.I.N.A. Israel tours in the 1970's. We brought him cigars, which he enjoyed so very much. His talks to our groups were full of enthusiasm for the young State of Israel. "Where are the Babylonians, the Assyrians and others who enslaved the Jews," he would bellow, "vanished, but the Jewish people have survived." It is fantastic what the mind recalls.

Eleazar Ben Samuel by B. Friedberg

Eleazar Ben Samuel was a Rabbi, born at Cracow about 1665. On the completion of his studies he became dayyan of Cracow. In 1708 he accepted the rabbinate of Rakow, Poland. From there he went to Brody, where he became Rabbi in 1714. In 1735, in response to a call from the Ashkenazi congregation in Amsterdam he went to Holland as the Chief Rabbi of this German Jewish community.

A controversial medal was designed in his honor and presented to him on this occasion. One side of the medal, which was cast in silver and bronze, exhibits his head in relief, surrounded by the words: "Eleazar ben Samuel, Rabbi of Brody." The other side contains chosen verses from the Psalms. It is most remarkable that in this period, a God fearing Jew of Eastern European origin should have allowed to have his portrait be reproduced due to the graven image prohibition.

Five years later, in 1740, Eleazar decided to go to Palestine. He took up his residence in Safed, where his life, however, was not of a peaceful character. It came to his knowledge that many of the most respected citizens of the place were reading the works of Nehemiah Hayyun and of other adherents of the false messiah, Shabbetai Zevi. Eleazar vigorously endeavored to eradicate this leaning, but his efforts were in vain. His life thus became embittered, and he was seriously contemplating a return to Europe, when death intervened. He died at Safed, Palestine in 1742.

Eleazar was a great Talmudist, a profound cabalist and the author of numerous treatise, among which are *Arba Ture Eben*, containing responsa on Maimonides *Yad* and on the *Talmud*, and *Ma'aseh Rokeach*, (Work of the Ointment-Maker), a cabalistic commentary on the *Mishnah*, published in Amsterdam in 1740.



'It All Ends With Me' by Myrna Katz Frommer

"I am the last Jew In all of the Azores," Jorge Delmar says. He is a stocky man in his early 50's who runs an import-export business in Ponta Delgada, the capital city of Sao Miguel, the largest of the nine islands that comprise the Portuguese archipelago.

"Thirty years ago, there were 16 Jewish families on this island," he adds. "We were a community. We had services in the old synagogue and made all the festivities in my grandfather's house. But all the others have died or converted or moved away. I am the only one left."

Mr. Delmar's wife and children are Catholic. He says his wife sometimes asks him, "Why do you say you are a Jew? What has happened to the Jews?" He tells her, "as my mother is a Jew, I am always a Jew. That's all."

The truth, though, is more complex. Mr. Delmar's connection to the Azores began in 1818, when the Bensaude family of Morocco came to this volcanic outcropping, mythologized in lore as the remnants of the lost continent Atlantis. The family made their fortune trading crops with England for manufactured goods, and trading bills of exchange while transporting emigrants to Brazil. In the process, they changed the nature of the Azorean economy.

The Bensaudes' had the trade connection that enabled them to link England, Brazil and Newfoundland with the Azores. When they got into the bill of exchange business, that was the beginning of banking in the Azores. This single Jewish family succeeded in integrating the islands' economy, establishing a chain of retailers throughout the archipelago that offered imported goods on easy terms and developing its maritime transport industry.

Today, the Bensaudes remain the Azores's chief economic entity, a financial empire with international interests. But they are no longer Jewish. Fearful of a Nazi occupation of Portugal, most converted during World War II. Vasco Bensaude, the last Jew of the dynasty, died about 20 years ago.

Back in the 19th century, however, the Bensaudes' example and the growing prosperity of the Azores served as a beacon for North African Jews. Among them was Jorges Delmar's great-grandfather who immigrated from Tangiers and found work in the Bensaude tobacco factory.

Jewish communities emerged throughout the islands. At one time there were five synagogues on Sao Miguel alone, several more on the



Islands of Terceira and Faial. Only one synagogue still remains: *Shahak Hassarnain*, consecrated in 1893 in a 16th century building on a busy downtown street in Ponta Delgada. Through the mid-1960, it held services; after that, the premises were maintained by two Jewish sisters who lived in the building. Since their death, it has fallen into disrepair. Only Jorge Delmar stands between the synagogue's existence and its extinction. "I pay the taxes and for the electricity and water. I keep the Torah, six silver candelabras and the other heirlooms in my home. Maybe one day the synagogue will be rebuilt and they can be put back in their rightful place," he says, "it seems impossible, but I have a hope."

Up the rickety staircase and through an arched wooden door is the high-ceilinged sanctuary of the synagogue, with its bima of old wood, its ark draped with a green curtain on which the Ten Commandments are embroidered in gold. Everywhere there is disorder and disrepair as furnishings, prayer books and prayer shawls succumb to the island's humidity. Mr. Delmar points to the second row where as a child he would sit behind his uncle. His grandfather sat next to the reader's desk. "We never had a rabbi. The oldest Jew was in charge, and that for many years was my grandfather."

Mr. Delmar may close the book on the story of the Jews of the Azores. But some researchers believe there is another Jewish story here, one that predates the Bensaudes' arrival by some 300 years and one that continues to live on in mysterious ways.

The Jewish presence in the Azores had two moments. The second, which began at the start of the 19th century and continued through the 20th century, is well-documented. The first, which coincided with the discovery and settlement of the Azores in the 15th and 16th centuries, is not documented at all. All we know is that Jews were there and, like those on the mainland, were pressured to convert." However, historians are now beginning to believe there is some connection between the early Jews and a uniquely Azorean ceremony known as the Cult of the Holy Spirit.

These ceremonies are held in fanciful little chapels that look like a cross between one-room schoolhouses and wedding cake decorations. Each year, on the seven Sundays following Easter - roughly corresponding to the period between Passover and Shavuoth or the counting of the Omer - these otherwise unused buildings come to life. Repainted, redecorated and profusely adorned with flowers, they



become the sites of worship of the Holy Spirit, of confirmation-type ceremonies for children and of community feasts for the fulfillment of pledges made earlier in the year. Sometimes a type of flat broad made without yeast and stamped with the seal of the crown of the Holy Spirit is used.

No one will tell you the Cult of the Holy Spirit is a Jewish custom. It was born within Christianity during the 11th and 12th centuries through brotherhoods who contested the divinity of Christ. But it is believed it was used and perhaps developed by the Jews at a certain moment as a means of coexisting with the larger culture.

It is easy to see why New Christians, still Jewish in their hearts, would be attracted to the cult. Feasts and brotherhoods connected with the Cult of the Holy Spirit were widespread in medieval Europe and lingered in Portugal into the 19th century. But while the Cult died out everywhere else, it inexplicably developed a powerful following in the Azores, and to this day continues to be a defining aspect of the island culture, extending even to emigre communities in America. One group of Azorean-Americans still maintains its emporium on the Island of Flores. Every year, a number of people travel to Flores, perform the rituals and partake the festival. After-wards, they clean up, close the doors to their temple, and return to America.

Aside from the Holy Spirit sites, today the only evidence of a Jewish presence in the Azores is a couple of cemeteries and a deteriorating synagogue which Jorge Delmar, for the past 20 years, has struggled to preserve. "It's easy to be a Jew anyplace now," says the last Jew In Azores. "But here we are soon to be no more. This synagogue should remain as a reminder that once we were here...I feel I have to do something. It all ends with me."

This article appeared as a letter from the Azores in the *Forward* newspaper.

Illustrations are of Portuguese currency overprinted to be used in the Azores.



Jewish History in Nancy By Gilbert Caen & Georges Levitte

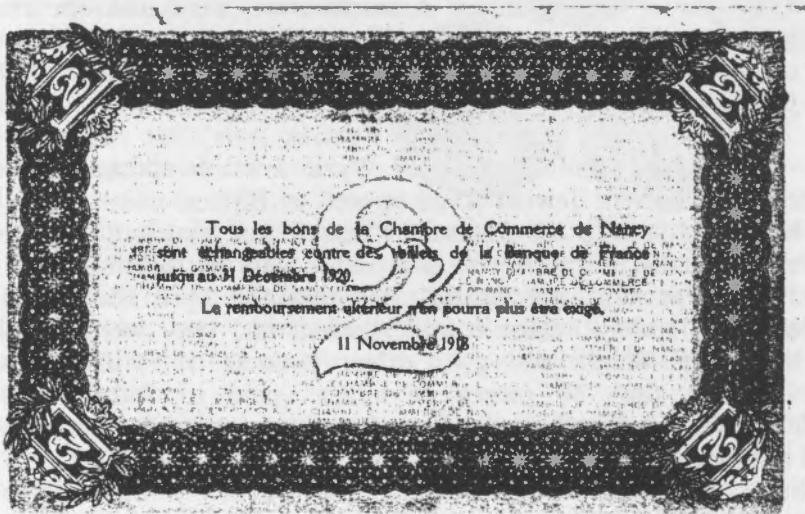
Nancy is the name of the capital of Meurthe-et-Moselle department in northeastern France, former capital of the Duchy of Lorraine. In 1286 the Jews acquired a cemetery at nearby Laxou. In 1341, and later in 1455, several Jews settled in Nancy itself only to be expelled from the Duchy in 1477. The Jews temporarily reappeared in Nancy in 1595. Maggino Gabrieli, called "consul-general of the Hebrew and Levantine nation," attempted to establish two banks and a pawnshop in 1637 and 1643. Duke Leopold authorized three Jewish bankers from Metz to settle in Nancy in 1707 and 1712, one of whom, Samuel Levy, became the duke's chief tax collector in 1715. After Levy fell into disgrace, there was a hostile reaction toward the Jews. Nevertheless, in 1721 an edict was issued which authorized permission for 70 Jewish families to remain in Lorraine, with eight of them in Nancy and its surroundings.

The 90 Jewish families in Nancy in 1789 (50 of whom were there without authorization), included such wealthy merchants and manufacturers as the Alcan, Goudchaux, and Berr families from whom the trustees of the duchy's Jewish community were chosen. There was a house of prayer in 1745, but it was not until 1788 that a synagogue was officially erected. It was renovated in 1842, eight years after the chief rabbi of Lorraine established himself in Nancy, and again in 1938. With the influx of people from Alsace and Moselle after 1870, the number of Jews in Nancy increased to some 4,000 by the end of the century.



During the period of World War I, there was a shortage of both coin and currency. Commerce, however needed to go on, so many French cities issued coins or notes for this purpose. Additionally,

there were tokens and chits issued by many private companies and merchants. When the war ended in 1919, this money continued to circulate as it became money of the realm and was accepted by the people.



The Chambre de Commerce de Nancy issued the illustrated 2 Fr. piece. From the series and serial number it can be seen that this was an extensive issue. The reverse bears the date of issue, 11 Novembre 1918 and a notation that the note could be exchanged for regular bank notes of the Banque de France after 31 Decembre 1920.

Many of Nancy's prewar Jewish population (about 3,800 in 1939) fled the city under the German occupation. Those who stayed were exposed to Nazi persecution. In three aktionen in 1942-43, 130 Jews of foreign origin were arrested and deported, while over 400 others were arrested and deported from the Southern Zone after it was overrun by the Germans in 1942. Only 22 survivors returned. Among the old French Jewish families, 250 victims were deported, of whom only two survived. The majority were arrested on March 2, 1944, along with 72-year-old Chief Rabbi Haguenauer, who despite his being forewarned, refused to desert the members of his community. A street in postwar Nancy bears his name.

The synagogue, as well as other buildings belonging to the Jews, were plundered by the Nazis. The synagogue interior was destroyed while the holy books were sold to a rag collector. Certain of the art works and books in the local museum and departmental archives were saved.

After the war, the community of Nancy was rapidly renewed, and by 1969 had about 3,000 members with a full range of Jewish communal institutions. A chair for Hebrew studies was set up at the university.

The Shekel of Tyre by David Hentin

Then one of the 12, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for 30 pieces of silver.

(Matthew 26:14-15)

The shekels and half shekels of Tyre are of special interest to collectors of ancient Jewish coins as well as Biblical coins. Jews had to pay an annual sum to the Jerusalem Temple and that sum was one-half shekel. Furthermore, it was acceptable only in the money of Tyre. The reason for this, apparently, was that the Tyre shekels and half shekels were widely available in Jerusalem and they were well known for their true weight and good silver content. It is also commonly believed that the "30 pieces of silver" paid to Judas were Tyre shekels. This is based on the fact that they were the most commonly used and accepted large silver coins at the time.

Historian Michael Grant concludes that payment was made to Judas for his deed, even if the amount may not have been exactly 30 pieces of silver: "Although the report that his fee was 30 pieces of silver is dubious because, like so much else in this part of the Gospels, it is an echo of the scriptures, it is probable enough that Judas was paid for what he did."

Here are some mentions of the same sum, much earlier:

If the ox gore a bondman or a bondwoman, he shall give unto their master thirty shekels of silver, and the ox shall be stoned. (Exodus 21:32) And I said unto them: 'If ye think good, give me my hire, - and if not, forbear.' So they weighed for my hire thirty pieces of silver. And the Lord said unto me: 'Cast it into the treasury, the goodly price that I was prized at of them.' And I took the thirty pieces of silver and cast them into the treasury , in the house of the Lord.

(Zechariah 11:12,13)

Finally, it was the use of the Tyre shekels and half shekels in the Jerusalem Temple that indirectly led to Jesus' disgust at the money changers in the Temple court. When Jewish pilgrims came to Jerusalem from around the ancient world they carried money of their own nations. Since the Temple accepted only Tyre coinage for the annual dues, they had to make a currency exchange, much as you would today if you went to another country. The currency changers set up in the area of the Temple. In calling out for business - their form of advertising - they often shouted their exchange rates. It was this commercial activity that Jesus found offensive, and so he threw over the tables of these merchants.

Tyre shekels and half shekels were issued from 126/5 B.C.E. through 69/70 C.E. The types are all the same: Bust, right, of Herakles to the right on the obverse and an eagle standing left upon a

prow on the reverse. However, the fabric and style of these coins changes significantly after the issues of 19/18 B.C.E. and the new style continues without variation from 18/17 through 69/70 C.E. We will refer to the earlier series as the "first group" and the later series as the "second group".

The coins in the first group are consistently struck on large flans and engraved in a good style. The coins in the second group, however, are inferior in style; the flans are smaller, the inscriptions are barbaric and often partial, and, while both issues carry a variety of monograms, all of the second group carry the additional letters KP to the right of the eagle.

According to Ya'akov Meshorer in *Ancient Jewish Coinage*, "Most specimens from the first group have been discovered in Lebanon and Syria, while the majority of the pieces from the second division were found in Israel. Further, in excavated material of single coins as well as of hoards found in Israel in which Tyrian shekels were present, mostly coins from the second group, depicting the letters KP, were represented." Meshorer believes that the shekels in the second group were struck in Jerusalem under Herod and his successors. "Because they were minted under special circumstances, they do not depict any designs indicating Jewish autonomy. The style and provenance of these coins, as well as the literary sources which mention them all indicate that Jerusalem was their place of origin," he writes.

Since beginning with Augustus there was a plentiful supply of Roman silver coinage struck at Antioch, it would seem that Tyre did not need to strike coins any longer. The Roman issues were generally around 80 percent silver, while the Tyre coins were 90 to 92 percent silver. Gresham's Law would have taken effect and the inferior coins would have forced the higher quality coins out of circulation. The problem in Jerusalem, however, was that the sages required payments to the Temple to be made in pure silver - only the Tyre coinage filled the bill.

"The Jewish authorities not only had to use Tyrian shekels, they also had to mint them. Since the striking of the Tyrian issues was apparently scheduled to be stopped during the rule of Augustus, the needs of the Temple in Jerusalem compelled the authorities (in this case Herod) to begin minting of local high quality Tyrian shekels. These special editions are characterized by the letters KP," Meshorer says.

An especially interesting section of the Talmud, in *Tosephtha Ketuboth* 13,20, states: "Silver, whenever mentioned in the Pentateuch, is Tyrian silver. What is a Tyrian silver (coin)? It is a Jerusalemite."

Thus it appears that the Talmud itself is telling us that these Tyre shekels are really issues of Jerusalem.

Meshorer argues that the Jerusalem-Tyre issues stopped when the Jews began to issue their own shekels in 65/66 C.E. However, I have seen at least one Jerusalem-Tyre shekel dated 69/70 C.E. and the British Museum Catalog of Coins of Phoenicia also lists a half shekel of this date. Clearly, however, Jerusalem-Tyre issues struck during the First Revolt (66-70 C.E.) are rare. It makes sense that the minting of these coins would be curtailed while the Jews were minting shekels and half shekels under their own authority.

Dr. Brooks Levy, curator of coins at Princeton University, has also devoted considerable study to this topic. Her paper on Tyrian Shekels and the First Jewish War was delivered at the 1991 International Numismatic Congress in Brussels. Levy writes: "I suppose many of the 'poor-style' late pieces to have been produced (unofficially) in Judaea and maybe even Jerusalem, as the Tyrian mint's output fell in the 40s and 50s."

Uncertain that the later Tyre shekels were actually struck in Jerusalem, Levy agrees with Dr. Ya'akov Meshorer, chief curator of archaeology at The Israel Museum, that something dramatic occurred regarding the minting of silver coins at Tyre just after 20 B.C.E.

Although Levy's version differs somewhat from Meshorer's ideas, there is considerable overlap. Levy's analysis certainly confirms the economic and political imperiance of Judaea in the Roman Empire during the time of Herod the Great. Meshorer proposes that in 18/17 B.C.E. the minting of Tyre shekels was transferred to Jerusalem where it continued until it was replaced by the Jewish shekels in 66 C.E., when the Jewish War began.

Levy writes that there is no doubt that "by the end of the Roman Republic, nearly all the high-purity silver coinages struck regularly by autonomous city mints on the SyroPhoenician coast had ended. Sidon, for example, after 29 B.C.E. struck only three small silver issues during the Julio-Claudian period. Tyre alone kept striking annually, or nearly so, from 126/125 B.C.E. to an end date in the late 50s or middle 60s C.E.; and her coinage remained over 90 percent fine."

Levy and Meshorer agree that this lone survivor of pure silver coinage in the East needs an explanation. Meshorer's explanation goes to the powerful influence of Herod the Great and Jerusalem's high priesthood. They were able to convince authorities to resume striking "Tyre" shekels in Jerusalem because they were needed by the Jews who paid an annual half shekel Temple tax. The Talmud tells us that this tax had to be paid in high quality silver-Tyrian or the equivalent.

Levy argues, however, that "it seems a doubtful proposition that a client king like Herod, whose autonomy in practice was severely limited, could have transferred a silver series intact from a Roman provincial city to his own capital. Judea in particular was completely

dependent on outside sources for precious metals, and Herod, like the Hasmoneans before him, is not otherwise known to have issued gold or silver coinage."

Here are Meshorer's main points and Levy's discussions of them:

1) Most hoards of the later Tyre issues have been found within Judaea. Levy notes that this might not be completely accurate. "The huge Usfiye hoard, with a closing date in the early 50s C.E., was found on Mt. Carmel much closer to Tyre than to Jerusalem. Seyrig's Irbid hoard, whose last shekel is dated 65, is from the Decapolis. An unpublished hoard on the London market, with 78 shekels dating between 39/38 B.C.E. and 20/21 C.E., is said to have come from a Lebanese source," Levy writes.

Secondly, Levy notes that even if it was true that most of the later Tyrian pieces have been found in Judaea. "that should prove only that the users of the high-purity shekel came more and more to be restricted to those who needed it to pay the Temple tax."

2) Style changes. Meshorer observes that early Tyre shekels were struck on a typical large, flat Hellenistic planchet, while the later shekels are thicker and quite round. The later issues are of poorer style and often struck partly off the planchet. Meshorer sees these as indications of inexperienced die cutters in Jerusalem and, later, their increasing dislike to pagan motifs on coins.

Levy notes that planchets "too small for the design are a common phenomenon in ancient coinage. And, leaving aside the question whether Mosaic law would have allowed Jerusalem's diecutters to produce such types at all, there are difficulties here."

Meshorer notes a division of styles between the early Tyre shekels and the later ones. Levy moves ahead to propose five styles of Tyre shekels.

-High style, for the first few years of issue.

-Typical Tyrian, with flatter facial planes, features and hair less delicately carved.

-Revival. "In the late 70s there seems to be a brief revival of the high style."

-Disintegrated style. Begins in the late 60s B.C.E.

-Second revival. or new styles which are "perceptible in the early years of our era." This revival has three sub-styles, the first features a well-modelled Melqarth portrait, the second has a heavy chin, and the third is characterized by a prominent Adam's apple and pouting expression.

Levy writes that, "All three new styles surely improve on what might be called the shekel of the late Roman Republic. But if this is the true picture of the shekel's development, can we see the improvements or its last half century as occurring in prerevolutionary Jerusalem? Surely they are more likely to indicate that Greek cultural revival, consequent on the 'Augustan peace', had reached as far as Phoenicia's coastal cities."

3) Monograms. Meshorer draws conclusions about the mint transfer based on the monograms of the coins. Levy, does not believe Meshorer's examination is sufficiently complete. Both Levy and Meshorer agree that something critical happened regarding the minting of silver coins at Tyre in late 20 B.C.E. Levy observes that Augustus was then "in the East, and while there he removed the autonomy of Kyzikos, Sidon, and Tyre for disturbances of the Roman order. By then, most regular high-purity silver issues in the East had already terminated. But Tyre's continued without hiatus. This has seemed remarkable to other scholars as well as Meshorer, and has led some to discount the ancient testimony that her freedom was removed. That too must be mistaken: it is only a modern assumption that the issue of silver coin is a sure sign of autonomy and, conversely, that the loss of autonomy necessarily entailed loss of minting privilege."

Levy continues, "Still, this would have been a natural penalty to impose. It is plausible to think that Augustus should have contemplated it, plausible also to think Herod had a part in dissuading him. He was at the height of his influence with Augustus, and it is a known fact that the two men then met in the East. Herod even seems to have been given a position in the Roman administration of Syria. He might well have argued against an official action bound to cause disastrous unrest among Jews: the termination of the only Eastern silver coinage acceptable for the annual Temple tax. It is noteworthy that he was just now in the midst of his ambitious rebuilding of the Temple precinct, a purpose for which the tax had been thought appropriate ever since its earliest recorded levy in Mosaic times."

Levy believes it is possible, then, that the Kappa Rho letters on all of the later Tyre shekels could be an abbreviation for KAIY.AR ("Caesar"). Meshorer writes it might represent KPATOE ("power" or "authority") or the Greek words meaning "(according to the) Roman constitution". It is also worth noting that some of the late issues are of an especially poor style and Tyre shekels dating very close to the end of their issue become quite rare. This is especially true for the fine style pieces, as opposed to the very crude issues.

Thus it seems that there was a kind of a gradual phasing out of the high purity silver shekels from Tyre. Perhaps the Romans handled it this way "in the belief that (the) users (i.e. the Jews of Jerusalem) would in time adapt to necessity." There is some evidence that some Jews were willing to begin to adapt but, Levy explains, "the appearance, at the beginning of the First Revolt, of the high-purity shekel of Israel is evidence that most were not."

Levy concludes that it was quite likely that the "late shekels of 'barbarous' or otherwise aberrant appearance were unofficial productions, meant to fill the need as Tyre's official issues dwindled. Possibly such pieces, if over 90 percent fine, were acceptable to the Temple authorities in Jerusalem where official Roman currency was not; some may even have been produced in Jerusalem."



CLUB BULLETIN

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Editor

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INS OF LONG ISLAND - December featured the annual Chanukah dinner and celebration at the Colbeh Restaurant in Great Neck, NY. Also announced was the recent held mail auction was a great success. INSLI meets the second Thursday of the month beginning at 7:30 p.m. at the Syosset Library, So. Oyster Bay Rd. & L.I. Expressway in Syosset, NY.

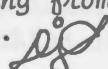
INS / ICC OF LOS ANGELES - Member Alex Shagin, noted sculptor and medalist, was the speaker at the November meeting, "Changing Styles in Coinage" his topic. Alex always has an accompanying display for his presentations that helps to demonstrate his uniqueness in this hobby. Despite a session of all day heavy rains, over thirty people attended the annual holiday festivities held in December: a catered buffet, special door prizes, Coin-O, and a festively decorated miniature tree featuring 5 Susan B. Anthony dollars and ten BU Israel trade coins (person holding the lucky number was yours truly). The January meeting will feature "Other Hobby Night". It will also be the last meeting held in this location. Beginning in February, meetings will be held at a new locale, to be announced. Meetings of the combined Israel Numismatic Society and the Israel Coin Club of Los Angeles are held the third Thursday of the month beginning at 8:00 p.m.

INS OF MICHIGAN - Show and Tell was featured at the November meeting. There was no meeting in December. INSM meets the fourth Tuesday of the month beginning at 8:00 p.m. at the Jewish Community Center, 15110 West 10 Mile Road in Oak Park. The next meeting will be held in January.

INS OF NEW YORK - Exhibit topics at the November meeting were: the letter K; topic - chalice; calendar items - Heshvan, Balfour Day, Elections, Veterans and Thanksgiving; and any recent acquisitions. For December, the exhibit topics were the letter L; topic - wreath; calendar items - Kislev and Hanukkah. INS NY meets the third Tuesday of the month beginning at 7:30 p.m. at 30 East 60th Street, 8th Floor, NYC.

ISRAEL'S JUBILEE TOUR - Beginning March 5 for 15 days, AINA is again sponsoring, in cooperation with the IGCMC, its tour to Israel featuring all of the regular sightseeing spots plus new ones. Options & excursions, and most important of all are the daily Israeli buffet breakfasts. Just imagine being able to look up at the Big Dipper on the shores of the Red Sea in Eilat, or walking the hilly streets of Haifa, or sitting at a sidewalk cafe in Tel Aviv eating falafel. If interested in joining this year's group, call 718/634-9266 or 1/800/221-5002 for all the up-to-date information.

MOMENTS IN THOUGHT: Joy is a net of love by which you can catch souls. . . (Mother Teresa). The giving of love is an education in itself. . . (Eleanor Roosevelt). There are moments when everything turns out right. Don't let them alarm you, they pass. . . (Jules Renard). Eating foods fried in oil, such as latkes, reminds us of the miracle of the little jug of oil that burned for eight days. Sufganiyot (donuts) are traditional Chanukah treats in Israel. Like Latkes, they are fried in oil, and remind us of the miracle of the oil. . . (Unknown). Even he who fears nothing, fears laughter. . . (Nikolay Gogol).

COMMENTS FROM DJS: 1998 is well under way and in a moment of reflection, I realize once again how our hobby is not the same it used to be, how hard it is to keep our INS clubs going, and what seems hardest of all is being able to acquire new members. Club members do not seem to have the enthusiasm and excitement like they used to. One way to keep our INS clubs active is with your attendance. That is the main ingredient. The second would be your participation at the meetings. Let one of your 1998 resolutions be to attend your club meetings. It's been great hearing from those of you who have written. Be well, be happy. . . 

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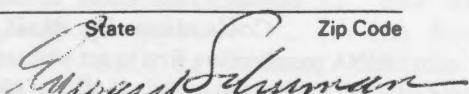
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